

country of *Pegu*, and establish for the people a true system of justice that they may neither fear nor hate him, but bear him in respectful remembrance, and for this purpose he determined to cast a bell and place it beneath a double roof\*, that the people might give notice of their wrongs by striking it, the sound of which reaching his ears, he would be enabled to redress their wrongs. (He therefore) expended a thousand vis of pure silver in the construction of this bell.

On Monday, the twelfth day of the waxing of the moon of July (Phalgun or February—March), three hours and a half after the rising of the ninth sign of the zodiac, in the year 984†, (agreeing with A. D. 1622,) the king caused this bell to be cast, its weight being 8254 vis‡: it was placed beneath a double roof. From the time of its being so made and suspended the people have struck it upon the occurrence of any injustice, the sound of which having been heard by him, he has directed justice to be properly administered. The people of the country perceiving (his benevolence) felt as if washed with water (abuses abolished).

If this bell be destroyed let future monarchs repair it; to this end I have made it, that the people might obtain justice and that I might obtain Nibban, and all ages till that time the laws might be duly administered§. This work of merit I have done."

II.—*Extracts from the Tóhfát ul Kíram*||, and the *Chach Námeb*, translated by Lieutenant T. POSTANS.

[Continued from page 104.]

As the following translations from the Persian manuscripts (*Tóhfát ul Kíram*, and 2nd *Chach Nameb*) afford some information, respecting the early history of *Sindh* previous to, as well as its conquest

\* *Mandap*, a kind of belfry or temple.

† There is some confusion, two dates being apparently given, one *Phalgun*, the other July, one is doubtless the rising of the lunar mansion for the fortunate hour.—ED.

‡ This weight must be read rather 825 vis 4 tikals, which at 140 tolas will be about 2750 pounds avoirdupois.—Captain W. made the weight by estimation of the cubic contents 3472 lbs.

§ RATNA PAULA understands this,—and in all my transmigrations before attaining *nibban*, may I duly exercise justice, &c.

|| (*Tohfát ul Kíram*—written *Tohfát ul Khwán* in the former extract from indistinctness in the MS.—ED.)

by, the Muhammadans under the Khalif WALLID;—they may perhaps be considered of some interest.

*Description of Sindh.*

*Sindh* is one of the sixty-one divisions of the world, situated in the five first climates, belonging chiefly to the second, and is in the same region as the holy cities of *Mecca* and *Medina*. The river of *Sindh* rises in the mountains of *Cashmere*; another joins it from the mountains of *Cabul*, in *Múltán* it is met by the river *Sihun*, and thus proceeds to the sea. Its water is clear and very cool, in the language of the country it is called *Mihran*. All the rivers of *Sindh* flow towards the south, where they empty themselves into the sea, such as the waters of *Píláb*, *Chínab*, *Lahore*, *Sultanpur*, and *Bajíwarrah*. The climate of *Sindh* is delightful, its mornings and evenings invariably cool; the country to the north hotter than that to the south, its inhabitants intelligent, and of large stature.

*Sindh* is so called from SINDH, the brother of HINDH, the son of NOAH, whose descendants for many generations ruled in that country. From these also sprang numerous tribes, such as the *Nabeteh*, the men of *Tak*, and the tribe of *Nomíd* who governed and possessed it by turns. No record remains of these, and its history commences with the last of the dynasty of the *Rahis* (or rájas), whose capital city and seat of government was *Alor*. *Alor* was a large, flourishing, and populous city, situated on the bank of the river *Mihran*, possessing magnificent edifices, highly cultivated gardens, producing every description of tree and fruit: “travellers found all their wants supplied.”

The territory of the rája of *Sindh* extended to the east, as far as *Cashmere* and *Kunnúj*; west, to *Mihran* and the sea; south, to the territories of the ports of *Surat* and *Deo*, and to the north, to *Kandahar*, *Secústán*, and the mountains of *Suliman* and *Kynakan*.

At the time this history commences\*, RAHÍ SAHIR SIN, BIN SAHIRSÍ, governed the country of *Sindh*; he was a good and just man, whose authority being universally acknowledged, extended to the territories abovementioned. The peace which for a long period had reigned in all parts of his dominions, was suddenly interrupted by an incursion of a large army from *Persia*, under the king NÍM ROZ, into *Mukran* and *Kích*, which countries that prince laid waste, and taking with him many prisoners, returned to *Persia*. When the news of this foray reached SAHIR SIN, he was highly incensed, and having prepared a large force, marched to *Mukran*, whence he dispatched mes-

\* That is, about the year 2 of the Hejira.

sengers, offering battle to NÍM ROZ; this latter was also prepared, and advanced with all speed. A desperate conflict ensued, lasting from morning until mid-day, in which NÍM ROZ was victorious, SAHIR SIN being killed during his retreat, by an arrow in the neck. The victorious army of NÍM ROZ, having occupied themselves in plunder, returned to their own country, and the remnant of the Sindhian forces, returned to *Alor*, where, on their arrival, they placed SAHIR, the son of SAHIR SIN, upon the throne, with great festivity and rejoicing.

\* *Rahí*, (or rája) SAHI' following the example of his father, governed the country of *Sindh* with justice and moderation, and security and peace were throughout his dominions. In his minister RÁM RAI', the rája possessed a man fully competent to the discharge of all the duties of government, and being himself much inclined to luxury, and the sensual enjoyments of his harem, he entrusted the management of all his state affairs, to RÁM RAI'; nor in this man's hands was power abused, but the affairs of the country prospered, and the subjects were satisfied. On one occasion RÁM RAI' convened a large assembly of brahmins and other learned men; from amongst the former, a young man of pleasing exterior, and great eloquence, by name CHACH, particularly attracted the attention of the minister, who asked him his name, and whence he came, he replied, "I am CHACH, the son of SILAH," a brahmin well known in the city of *Alor*. This introduction was the prelude to a great friendship, and RÁM RAI' discovering the extraordinary talents of CHACH, (who was wonderfully learned in all the learning of the Hindus) made him his assistant and confidential adviser. In a short time the brahmin CHACH became thoroughly acquainted with all the affairs of government, and was entrusted by RÁM RAI' with the sole direction and management of the country; the people looked upon the brahmin CHACH, as the representative of the rája, and RÁM RAI's influence decreased.

It happened that RÁM RAI' fell sick, and during his illness, letters arrived from a distant part of the dominions, which required the rája's immediate attention. Messages were sent to the king, who, too indolent to leave his harem, desired that the letters might be brought to his presence, where from behind a curtain, he would dictate a reply. His attendants represented that the bearer was a brahmin, whose sacred office precluded the necessity of a veil between him and the inmates of the harem. CHACH read and explained the dispatches, as well as dictated the replies, and by these and other acts, so completely gained the

\* (From this to the end is from the 2nd *Chach Nameh*.)

confidence and applause of the rája, that he was invested with a dress of honor, and raised to the highest dignity of the state. It happened during the first interview with the rája, that the rání saw the brahmin CHACH, and immediately became desperately enamoured of his person ; nor did she hesitate to make him acquainted with her passion. CHACH's honor, however, was proof against her solicitations, and he replied, " I am a brahmin, and cannot be guilty of treachery by violating the harem of the king, whose servant I am ; moreover the safety of myself and family would be compromised by such a crime." The rání's passion was too strong to be overcome, and she became melancholy, refusing rest and food. At length the state of affairs became public, and the king was informed that CHACH was plotting with the rání, to disgrace him in the eyes of his subjects : the rája's confidence however in CHACH was not shaken by these reports, to which he gave no credit. Shortly after the rája became sick unto death, and the rání seeing her husband's end approaching, called for CHACH, and told him she had devised a plan, whereby he might succeed to the throne of *Sindh*, as well as gratify her desires after the death of the rája. To this end, she issued a proclamation in the king's name, convening a general assembly of all classes in the city of *Alor*. When the people were assembled, it was announced that the king's health not permitting his attendance, he had delegated all authority to the brahmin CHACH, whom, during the king's illness, the subjects were implicitly to obey. CHACH was moreover invested with the royal signet, and duly acknowledged by the people as the representative of the rája. In a few days the rahí SAHI' died, and the rání immediately instigated CHACH to seize the throne, saying, " Now is the time for the accomplishment of my wishes, and the destruction of your enemies." CHACH replied, " I bow to your will." The rání reported, that the rája had no children, but that other members of the family would doubtless assert their claims to the government of the country ; she therefore devised the following plot for their destruction. As the fact of the king's death had been kept a profound secret, the relations were invited to the palace, under the pretence that the rája finding himself at the point of death, was anxious to make his will, and settle the succession, to which end it was necessary, that all the members of his family should attend. These people thus inveigled into the palace, were imprisoned and afterwards murdered. The body of the rája was burnt, and the brahmin CHACH proclaimed king of the country of *Sindh* and its dependencies without opposition.

*Account of the government of CHACH and his marriage with the rání.*

When by the consent of the nobles, CHACH was seated on the throne, he opened the doors of the treasury, and by bestowing largesses on all ranks, made them subservient to his authority, increased the pay of the soldiers, decreased the taxes, founded cities, cultivated all parts of his dominions; and married the rání according to the rites of his religion. When these circumstances were generally known throughout the country, other relatives of the late king, came from *Jaudpúr* and *Chitúr*, to assert their claims to the throne, and having collected a large army, prepared to dispute their rights. The commander of these forces was RANA MIHRUT CHITTO'RI', who, when he arrived in the neighbourhood of *Jaisulmír*, wrote to CHACH saying, "You are a brahmin; the affairs of government cannot be carried on by you; you cannot fight: it is better that you seek retirement, and not rush on destruction."

CHACH took this letter to the rání, told her the contents of it, and said, "a powerful enemy is at hand, what do you counsel?" The rání said, battle is better understood by men than women, if you are not a man, give me your clothes and take mine, and I will go to battle with the enemy." CHACH was ashamed: the rání moreover advised CHACH saying, "You have abundance of wealth, use it liberally amongst your subjects, so that they become attached and obedient to you." CHACH again opened the doors of the treasury, and after distributing large sums of money, collected his force, and prepared to meet the enemy. Suddenly RANA MIHRUT arrived in the neighbourhood of *Alor*, on learning which, CHACH came out to meet him. When both armies were drawn up for battle, and about to begin the contest, RANA MIHRUT cried out "Oh CHACH! why should these men destroy each other. We are the principals in this quarrel, let us then decide the matter by single combat and on foot; if I fall, you shall have all I possess, and if I am victorious, I will rule your country." To this CHACH agreed, and the two chiefs advanced in front of their respective forces. CHACH alighted from his horse, which he ordered his servant to bring slowly after him; but when the two chiefs approached each other, and were about to begin the combat, the servant of CHACH at a preconcerted signal, brought his horse to his master, who quickly mounting and drawing his sword, with one blow killed RANA MIHRUT, whose army seeing the fall of their leader, took to flight. CHACH pursuing them, killed the greater part, the rest fled; he did not quit the scene of action

until the next day, when the people of *Alor* ornamented their bazars and houses, and CHACH with great pomp returned to *Alor*, and became a powerful king. In that year he made a tour of his dominions with a large army\*, and was much satisfied with the state of the country. He had two sons, one named DÁHIR the other DIHIR; he had also a daughter. After some years CHACH died, and his eldest son (DÁHIR), succeeded to the throne: CHACH reigned 40 years.

*Account of the government of the son of CHACH, on the throne of his father.*

By the consent of the nobles and subjects, DÁHIR the eldest son of CHACH, was placed upon the throne of his father; he was just and merciful, bestowed gifts on the soldiers, and was kind to all classes of his subjects. After DÁHIR had reigned one year, he went towards the country of *Shirkí*, to the government of which province he appointed a deputy; from thence he proceeded to *Chittore* and *Burhamanabad*, in which latter he sojourned some days, appointing his brother DIHIR its ruler. After a period of six months, occupied in travelling through various parts of his dominions, he concluded a treaty of peace with the governor of *Kinnan*, and returned to his own capital *Alor*. Here he was received with every demonstration of respect and attachment, the people of the city coming out to meet him. DIHIR was inclined to put much faith in the predictions of astrologers, and as he had settled all the affairs of the country under his rule, he consulted those learned men, as to the future welfare of himself and his dominions. They declared, that they had consulted the stars and that neither in the horoscope of the king DÁHIR, or his brother DIHIR, could they discern any malignant influence; but in that of their sister it was ordained, that she should marry, and that her husband should occupy the throne of *Sindh*; and rule the dominions subject thereto.

This intelligence sorely perplexed DÁHIR, who fancied he saw in this prediction the loss of his sovereignty and power. For some time however, he occupied himself with state affairs, but the prediction of the astrologers still perplexing him, he again summoned them, and again required them to foretel his fate. After some delay, they returned him the same answer as before, whereupon DÁHIR called together his father's ministers, and all the servants of the state, and sought their counsel on the occasion, telling them that as he could not bring himself to the

\* An account of this expedition has been before given, from the original "*Chach Námeh*." See January No. of the Society's Journal for the present year.

sacrifice of power and empire, he intended, to fulfil the predictions of the astrologers, by marrying his own sister. To this measure his council expressed the utmost abhorrence, representing, that it would not only bring reproach on the country, and violate the laws of the religion they professed; but, that so unnatural a proceeding, would not fail to produce insurrections and disturbances throughout his dominions. These arguments however were of no avail to stifle the superstitious fears of the rāja, who after some days, was married in the presence of his nobles, and according to the forms of the Hindu religion, to his own sister. When the news of this marriage reached *Burhamanabad*, *DIHIR* was greatly incensed at his brother's conduct, and wrote to him in terms of expostulation, entreating him to repair if possible, the disgrace he had brought upon the memory of their father *CHACH*, by absolving himself from so unholy a connection. The brother's arguments were of no avail, *DA'HIR* replying, "That he had but fulfilled his destiny, from which it was vain to attempt to flee." In short, *DIHIR* enraged with his brother, collected a force and marched to *Alor* to punish him. *DA'HIR* prepared to oppose his brother, and for this purpose encamped at some distance from the city; awaiting his arrival. In the meanwhile, *DIHIR* marching by another route, reached the gates of *Alor*, thinking in his brother's absence to make an easy capture of the place; but the walls were manned, and the defence so vigorous, that *DIHIR* was driven to the westward of the city. *DA'HIR*, learning the arrival of his brother's forces, threw himself with his army into *Alor*. The next day he proclaimed a general feast, and sent some of his confidential men, with presents and viands, to his brother *DIHIR*, with a view to pacify his wrath, and bring about a reconciliation; but *DIHIR* would neither accept them, or listen to overtures of peace. These messengers were followed by the mother of the princes, who used her influence to reconcile the younger to his brother's conduct, telling him, that beyond the mere forms of marriage with his sister, *DA'HIR* had committed no sin; moreover, that this was understood by all classes of the subjects, and every where accepted, as a sufficient justification of the rāja's proceedings. The mother's arguments prevailed, and the following day was appointed for an interview; and public reconciliation between the princes. The next day the rāja *DA'HIR* came out with a large retinue to meet his brother, who alighting from his horse, advanced and kissed the rāja's foot, in token of submission to his authority. *DA'HIR* also, with much display of affection, alighted, embraced and kissed his brother, and taking him by the hand, led him to his tent, where they remained for some time, *DA'HIR* relating all that had occurred. In the evening *DIHIR* returned

to his encampment, but was shortly after attacked with small-pox, from the violence of which malady he died after an illness of four days. DA'HIR's sorrow on hearing of the death of his brother was very great, and after dispatching messengers to ascertain the truth of the report, he himself with his head and feet bare, proceeded to his brother's residence; he helped to bear the body to the pile, and assisted in the funeral ceremonies. DÁHIR afterwards proceeded to *Burhamanabad*, where he appointed a governor in the place of his deceased brother: he then returned to *Alor*, and for some years governed the country in peace and prosperity.

*Reason of sending the army of the faithful to Sindh.*

In the history of *Sindh* it is related, that during the Khalifat of ABDUL MALLIK, the king of *Sirundip* (*Ceylon*), sent some of his servants with presents of female slaves and other merchandize, to the Khalif at *Bagdad*. The boat which conveyed these people was attacked near the port of *Dibul*, (which to this day is called *Taitah* and *Lahoury*) by a band of robbers, who killed the greater part of the messengers, seized the property, and made many of the people prisoners: some few escaped, and reported what had occurred to the Khalif.

The Khalif was incensed at the outrages, and immediately ordered a force to be prepared to attack *Sindh*. In the meantime the Khalif died, and the marching of this force was delayed. After the death of ABDUL MALLIK, his son WALLI'D (BIN ABDUL MALLIK) succeeded to the throne, and HIJJAJ BIN YUSUF was to settle the affairs of the countries of *Uraikin*, *Kirman*, *Khorassan*, and *Siostan*; he also made himself acquainted with the state of affairs in *Sindh*, and wrote to the Khalif, representing, that the servants of the king of *Sirundip*, who had been dispatched with presents to his father, were still prisoners in the fort of *Dibul*, that it had been the intention of the former Khalif, to punish the committers of the outrage, and release these people; but that his death interfered to prevent the measure. HIJJAJ urged the Khalif to give the necessary orders for the dispatch of a force, and as he considered it an office of some importance, wrote himself to the rája of *Sindh*, (DA'HIR BIN CHACH,) stating what had occurred, and demanding an explanation. This letter HIJJAJ entrusted to two messengers directing them at the same time to act as spies, and give him every information respecting the state of the country of *Sindh*. When HIJJAJ's letter reached DA'HIR, he received it with all respect, but replied, that as the outrage complained of had been committed by a band of lawless people, over whom he had no control; he had neither the power to



punish them, or return the property which had been seized. This reply was conveyed to HIJAJ, with every particular respecting the country, and at the same time the necessary orders were issued from the seat of authority at *Bagdad*, for assembling a large force to subdue *Sindh*. The command of this army was entrusted to MAHOMMAD BIN KASSIM, a cousin of the Khalifs; the expenses of its equipment were directed to be paid from the public treasury, under the direction of HIJAJ BIN YUSUF. In one month HIJAJ collected 15,000 men (of these 6000 were horse, 6000 mounted on camels, and 3000 infantry), and marched them upon *Sindh*, sending with them 30,000 dinars for expenses. The marching of this army took place in the year 92 of the Hejira. God is great.

*Account of the conquest of Sindh by MAHOMMED BIN KASSIM, and of the death of DÁHIR.*

KAZÍ ISMAEL BIN ALI, BIN MAHOMMED BIN MU'SA, BIN THAI' has related, that during the time of the reign of WALLI'D BIN ABDU'L MULK, HIJAJ BIN YUSUF SU'KUFIE, sent MAHOMMED BIN HARU'W from *Bagdad* to *Mukran*, and he conquered *Mukran*, and the countries on the bank of the river *Kulzum*. In the year 92 Hejira, MAHOMMED BIN KASSIM, cousin of the Khalif's, and son-in-law of HIJAJ BIN YUSUF, with the army of the faithful, marched to attack *Sindh*, being for some time employed in *Kerman*, in preparing his forces, passing through *Kich* and *Mukran*, he marched towards *Sindh*. When DÁHIR heard of the arrival of the army of the faithful, he prepared to advance to *Mukran* and attack them; the great men of the state however dissuaded him from this, representing, that BIN KASSIM'S army was composed of Arabs, who were instigated by revenge and hatred of the Hindu religion to conquer the country; that it was necessary to be cautious, and if possible to satisfy BIN KASSIM with overtures of tribute, but in case of such overtures not being accepted, then said they, "Let us make some other arrangement, and having collected a great army with the assistance of the treasury of the state; let us preserve the country from the calamity with which it is threatened." RAHI' DÁHIR approved of this advice, and delayed his march until the army of the faithful had arrived at the fort of *Neirunkote*, which they besieged, and after much fighting captured, killing most of the infidels: the rest fled to the capital *Alor*. Elated with this success, BIN KASSIM marched upon *Tattah*, which place he soon reduced, releasing the prisoners who were there, and sending them to HIJAJ; he then directed his steps towards the neighbourhood of *Secústan*. The

account of the battle which there took place, exceeds the power of tongue to relate; in two encounters the infidels were victorious; the third time victory was declared in favour of the faithful, and the infidels fled. MAHOMMED BIN KASSIM having conquered the fort of *Secústan*, settled the affairs of the surrounding country, and sent a deputy to *Tattah* putting the affairs of that place and *Neirunkote* into his hands.

It is related, that when MAHOMMED BIN KASSIM, arrived in the neighbourhood of *Secústan*, the men of *Chuneh* sent a spy into his camp, who arrived during the time of the calling to prayers of the army of the believers. On that occasion, the Mussulmen were formed in lines for prayers, and MAHOMMED BIN KASSIM acted as the preacher, the faithful being collected round him, attending to his discourse. The spy beheld this, and reported to the men of *Chuneh*, saying, "I swear by God, that that tribe are so unanimous, that whatever enterprise they undertake, there can be little doubt but they will conclude it." He also told them how attentive and obedient they were to the advice of MAHOMMED BIN KASSIM. On hearing these words, a desire arose in the minds of the men of *Chuneh*, and they enlisted under the banners of Islamism: they were the first inhabitants of *Sindh*, who became Muhammadans."

After the arrangement of affairs in *Secústan*, it was debated in the army of the faithful, whether it should first attack *Brahmanabad*, or the capital of the country *Alor*; but BIN KASSIM decided in favour of the latter, for said he, "let us first reduce the capital and dethrone the king, the other places will then fall into our hands." This was agreed upon, and having passed the river opposite *Talhatty*, the army of the faithful proceeded to *Alor*. DÁHIR on hearing this, prepared for battle. The astrologers however told him that they had consulted the stars, and learnt that his horoscope boded him bad fortune; whilst the star of the army of the Muhammadans, was in the ascendant. On this account, they counselled him not to depart from the city, but to entrench himself within its walls. DÁHIR therefore sent a countless army from the city, who arrived upon the banks of the waters of *Gunjeri*, the next day, BIN KASSIM in the place called *Duffian*, appointed ABDULLAH BIN ALI' SU'KUFÍ', to attack the enemy. He accordingly arrived opposite the army of the infidels, in the place called *Kullah Gunjeri*, on the bank of the river. They met and fought furiously; the infidels were worsted, and many of them killed, and some say, that the defeat of the infidels on that day, was ascribed to an accident which befel their commander, whose horse threw him, and galloping amongst the ranks of the soldiers, led them to believe that their chief was killed, whereupon they fled. In short, ABDULLAH returned to BIN KASSIM victorious, and

BIN KASSIM marching from that place arrived at *Alor* and laid siege to it. DÁHIR was thus surrounded in his own city. BIN KASSIM erected a catapult, and threw fireworks (which he had seen in use amongst the people of *Persia* and *Rûm*), into the city. Both armies, the besieged and besiegers, fought desperately, so much so that in ten days, seven battles or engagements took place, in every one of which the Muhammadans were victorious; and on the day of Thursday the 10th of the happy month of *Ramzan*, in the year 93 *Hejira*, the king DÁHIR, instigated by rage and revenge, prepared his war elephants, and with a large force came out from the city of *Alor*, to do battle for his crown and kingdom. They say he had 1000 men with armour, and 30,000 infantry in line, in advance of his army. DÁHIR himself, seated in the howdah of an elephant, the cover of which was highly ornamented, went to the right and left animating and encouraging his troops. On that day two beautiful female slaves were seated in the rája's howdah, one administered wine, and the other paun to him. The armies fought from morn until night; BIN KASSIM with a division of his army, fought himself as a common soldier on the plain, overthrowing all to whom he was opposed, whilst others of the faithful threw fireworks into that part of the enemy's army occupied by the elephants. In this way the howdahs took fire, and the beasts becoming infuriated, rushed through the ranks of their own troops, and fled to the water, into which they plunged themselves. The banks of the river were muddy, and DÁHIR's elephant sank in the mud, at the same time, an arrow from the Muhammadan army struck the rája DA'HIR in the throat, and killed him: this occurred at the time of the setting of the sun, and the brahmins who were seated behind DA'HIR's howdah, took his dead body, and burying it in the mud, went towards the city. DA'HIR reigned 33 years.

Now the Muhammadans had so cautiously guarded all the approaches to *Alor*, that a bird could not have flown past, and these brahmins became prisoners in the hands of a general named KEISS. KEISS was about to kill them, but they asked for quarter, relating to him the circumstances of the rája DA'HIR's death: on this KEISS spared their lives. In the meantime, some soldiers having captured the two female slaves who were with DA'HIR, and brought them to BIN KASSIM; these last also reported the death of the rája. On learning this, BIN KASSIM proclaimed to his troops, "The death of DA'HIR is reported, but as yet it is not certain, let not the faithful therefore withdraw their hands from battle, for the sake of plunder, lest some unexpected enemy come upon them." When KEISS heard this proclamation, he brought the brahmins whom he had captured to BIN KASSIM, who when he heard their report

which confirmed that of the female slaves was overjoyed, and the army of the faithful rent the sky with acclamations. BIN KASSIM accompanied by the brahmins and confidential servants, then proceeded to where the body of DA'HIR was buried; they took it from the mud, and cutting off the head, stuck it on a spear. They shewed it first to the female slaves, who knew and recognised it. BIN KASSIM then ordered all his troops to come round the fort, and occupy themselves with thanksgiving and prayers to God for the victory. That evening was the evening of Friday, and they prayed till morning. When the day dawned KASSIM ordered that they should place the head of DA'HIR with the female slaves upon the gates of the fort, so that all men of the city might see the same; by these people DA'HIR's name was execrated, for going to battle attended by his concubines. When the news of DA'HIR's death reached his wife LADI', she was overwhelmed with grief, and came to the gate where the slaves were, asking them the circumstances of the death of DA'HIR. The women weeping, shewed her the rája's head, on seeing which she threw herself from the walls of the fort, and a noise and tumult arose amongst the men of the city, who being helpless, opened the gates of the citadel, and on Friday the 11th of the month *Ramzan*, A. H. 93, the Muhammadan army entered the fort of *Alor*, A. D. 711, taking possession of the treasury, and property of DA'HIR which they entrusted to the charge of KEISS. They turned the temples of the idol worshippers (Hindus) into places of prayer, destroyed the idols, erecting pulpits in their stead. At the beginning of the month of *Shuwal*, BIN KASSIM took an account of all the treasure, booty, property and prisoners, and sent them with 200 horse in charge of KEISS, by the road of *Kich* and *Mukran*, to *Bagdad*, and HIJJAJ being acquainted with those circumstances, was much pleased: after that he sent all the plunder in charge of KEISS to the Khalif at *Sham*. When KEISS arrived at *Sham*, he placed the crown, treasure, and all the property of DA'HIR, at the feet of the Khalif, relating all that had occurred. The Khalif was pleased, and bestowed presents and honors, upon the messenger of these good tidings, and at the same time, issued a royal mandate to the army, saying, the army of the faithful must not be satisfied with the conquest of *Sindh*, but must proceed to the eastward immediately, and all the country which belonged to DA'HIR, must be subdued.

When this order reached BIN KASSIM, he conquered *Brahmanabad\**, and settled the tribute it should pay, and the brahmins who

\* This city was next in size to the capital *Alor*, and was known also by the names *Báhmána* or *Bhamána*, situated in or near the *Púran*. For an account

were before employed to collect the revenue were still retained in their several capacities, and the men of *Summah*, which were in the neighbourhood of *Mihurí*, having collected, came with music and singing to pay homage to BIN KASSIM\*. He asked who they were; the brahmins replied, "These are inhabitants of the desert, whose custom it is thus to shew respect to their governor." BIN KASSIM settled their tribute, and dismissed them. The men of *Lohana*, *Suhuteh*, *Judrúnái*, *Haleh* and *Kuríjeh*, directed by ALI BIN MAHOMMED BIN ABDU'L RUHNAI' SULLATI, with head and feet bare, came to offer service to BIN KASSIM, craving pardon, and seeking protection, which BIN KASSIM promised them, directing, that their future service should be to act as guards to such followers of the prophet, as should travel to and from *Eagdad* and *Alor*.

*Story of the death of BIN KASSIM.*

From amongst the prisoners captured at *Alor*, two daughters of the king DA'HIR, were sent in charge of MAHOMMED BIN ALLI INTU-MANI, with some Habshís to *Bagdad*; the Khalif sent these two women to his harem, consigning them to the care of his people until their grief should be assuaged, so that when they were relieved from the distress of travel, they should be ready for his (the Khalif's) service. After two months, these women were brought to the presence of the Khalif, an interpreter being present; when they raised the veils from their faces, the Khalif was smitten with their beauty, and asked their names; one was called GIRPUL DEO, the other SURUJ DEO. The Khalif ordered one to his own bed; she said, "Oh my lord, I am not fit for the king's service, we have both for three days been with BIN KASSIM, who after dishonouring us, sent us here." The interpreters explained this to the king. The king was highly incensed, and directed that his servants should seize BIN KASSIM, sew him up in a cow-hide, and send him to *Sham*; afterwards to enforce this order, he wrote in the margin of the letter with his own hand directing that in nowise should it be disobeyed. At that time BIN KASSIM was at *Hudapúr*, and when he received the order of the Khalif, after reading it, he directed the messengers to do as they were directed. They obeyed the order, covering BIN KASSIM with a raw cow-hide: after enduring the torture for 3 days he died. They then put his body into a box, and conveyed it

of this as well as other cities and divisions of the ancient country of *Sindh* see Art. on *Sindh* by Captain McMURDO, Journ. Royal As. Soc. No. II. November, 1834.

\* Belúchi (?) tribes who paid homage to BIN KASSIM.

to the Khalif. When they reached *Sham* they shewed the box to the king, who ordered it into the seraglio, opening it in the presence of the daughters of DA'HIR, to whom he said, "Behold how absolute is my power, and how I treat such servants as BIN KASSIM." The women replied, "Oh king, just men ought not to be precipitate in great affairs, or be too hasty to act, either upon the representation of friends or foes." The king asked their meaning, they said, "We made this accusation against BIN KASSIM because of the hatred we bore him, seeing that he slew our father, and through him we lost all our property and possessions, and became exiles from our own country; but BIN KASSIM was like a father and brother to us, he looked not on us for any bad purpose, but when our object was revenge for the blood of our father, we accused him of this treachery: this end attained do with us as you will." The Khalif on hearing this, suffered great remorse: he ordered the two women to be tied to horses, and dragged to death, and they buried BIN KASSIM in the burial place at *Damascus*.

III — *Note of a visit to the Niti pass of the grand Himálayan chain.*

By J. H. BATTEN, Esq. C. S.

[Extracted from a letter to, and communicated by, Captain P. T. CAUTLEY.]

*Joshináth, 22nd Dec. 1837.*

Having just returned from the *Spiti* pass, I think that an account of my expedition thither, however brief, will not fail to interest one whom I look upon, now that the admirable FALCONER is far away absent from India Proper, as the chief scientific authority of the Upper Provinces. You are entitled to the first tribute of information gleaned in my trip, because you have been ever ready to give the benefit of your instruction to your *pupils*; and secondly, because FALCONER and yourself have rendered the geological *School* of *Sehâranpur* illustrious, by the well-deserved medals which you have won for its *professors*!

Above the junction of the *Dhaulí* and *Alaknanda* branches of the Ganges at *Vishnúprág* a mile below *this* place, (which is the chief seat of the BADRINA'TH RÁWAL and his priests,) the glen of the *Dhaulí* continues for 35 miles up to *Niti* village. Near *Joshináth* and the whole way to the junction of the *Kiní* river, which comes from the north-west face of *Nandi Dévi*, this glen is characterised by the most exquisite scenery; the southern mountains sloping down to the river covered by forests of *Quercus semicarpifolia*, *Rosa webbiana* (wild red rose), yew,